The Bombay Guardian.

VOL. XXVII.—New Series.—No. 15. SATURDAY, JUNE 11, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

June 19th, 1881.——*Review Lesson.*

Golden text: "There is none other name under heaven given among men whereby we must be saved." Acts iv. 12. What other name could there possibly be? No one who has a just conception of what it is to be saved, can dream of finding any other. For a sinner to be saved is to be reunited to God in everlasting amity; to this end all his sins must be atoned for by some competent party not himself; the only atonement he can make is by suffering eternally to furnish a proof of the inviolability of God's holy law; but this would be perdition not salvation. The sinner must be saved from his wrong and hard views of God and heartily condemn himself for his mistrust and rebellion. He must be inspired with confidence in God as One that is seeking his welfare and in whose hands he is safe. How can this be brought about? Not by suffering, for this would only increase the dissatisfaction of the sinner with God. Let God appear in the likeness of man; let the Godhead be in a measure shrouded so that sinners will see the man and look upon him as a man and take note of his purity and benignity and friendliness; let his divine power be gradually unfolded, but still not so as to alarm; let them follow this person to the cross of his unspeakable humiliation; let them learn by his resurrection that God was manifest in his flesh and that the love of God was manifested in his becoming a propitiation for the sins of men. Sinners need to get their confidence aroused by this good and blameless and unselfish man; they then need to know that the character of Christ and his work are the character and work of God, having regard for their redemption. Among all the sons of men, prophets, priests, kings, benefactors, philosophers, where is there one who has power to inspire sinners of all nations, tribes and tongues with assurance of his interest in them, his abilty to obtain for them reconciliation with God, his ability to give them release from the dominion of sin, and present them perfect before the throne of the Almighty? Who is there that can stand forth among men and point to those who have been saved by him from all their sins and reunited to the living God? There is not one that pretends to do any thing of the kind, save only the man of Nazareth. As we look over the lessons of this quarter we see how much there is in this Gospel to inspire sinners with confidence in Christ as their all-sufficient Saviour. Before he appeared among men much was done to awaken interest in the coming One, so that men might have their attention directed to him. Heaven showed its profound interest in the matter, in connection with the birth of the Forerunner; then, especially, in connection with the birth of the Messiah; in the prophecy of Zacharias; in the communication made to the shepherds; in the testimony of Simeon and others, waiting at that very time for the oonsolation of Israel. The babe becomes a boy; the boy grows to maturity. John the Baptist is recognized by the entire community, and when they have all solemnly promised to receive as the Messiah the One whom he will introduce to them, he stands aside and shows them Jesus. Jesus describes his mission and it is of the gentlest; he is anointed to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives. The great men of this world make their way to greatness by means of their sword, and their path to a throne is sprinkled with the blood of many. The Nazarenes attempt to throw him down from the precipice of the hill on which their town is situated; the same power with which Jesus heals men of their diseases would suffice to execute a terrible chastisement upon this ungodly rabble; but Jesus does not harm a hair of their head. Day by day he is seen healing the sick, no matter how humble their situation. All this is fitted to come home to the sinner who is more conscious of bodily ailment than of spiritual: he is interested in hearing of one who has such sovereign power over the infirmities and plagues of men. Jesus makes himself known as the sinners's friend when his so doing brings upon him the severest reproaches of all who are regarded as religious and reputable. The wisdom that flows from his lips entitles him to take rank above all that are known as teachers among men; yet he wilingly consorts with the illiterate, the poor and despised. Do you seek for him? you will find him among those whom society casts off as hopelessly lost and degraded, not among the scribes, elders, Pharisees, the rich or the learned. This man receiveth sinners. One sinner tells it to another; but his report is incredible; how is it possible that one distinguished by such mighty works, should identify himself with the refuse of society. Well, come and see for yourself. The timid and suspicious sinner ventures to approach the threshold of Matthew's humble tenement, and looking in sees a lot of well-known sinners clustering around Jesus, evidently on very familiar terms with him; so he creeps in and overhears some of the wondrous sayings that fall from the lips of him who spake as never man spake. He is conscious that he has need of the help of One who is endued with wisdom from above, and who knows how to guide unerringly. He is conscious that he has need of one who can speak to God in his behalf and get his sins forgiven. He is conscious of his need of one who will give him another heart without any bent to sinning and cause him to find his happiness in doing the things that God approves. Well. Jesus is that very one. All this he can do, and willingly does.

WEEKLY REVIEW.

—A contemporary draws attention to some very interesting experiments that are being carried on in India to ascertain the quantum minimum of food on which life can be sustained. The places selected for the prosecution of these experiments are the gaols. We learn from the *Bombay Gazette* that the cost of feeding prisoners in Bengal had been reduced in one year from Rs. 31 a head to Rs. 26-7-9, less than two rupees a month for each adult. Unhappily, the statistics of sickness and mortality reveal that some did not thrive on this allowance. In the Central Provinces the cost of rations has been reduced to Rs. 21 a head. Of course if men in gaols can live on 1 rupee 12 annas a month, the inference is that they can live on that out of it, if they only adopt the communistic system. But our contemporary does not think that the success achieved has been without loss. In the period under review the deaths increased in one gaol from 27 to 47, and in another from 56 to 78. We should like to know whether European prisoners have been included in these experiments. We earnestly hope that Government will not reward their servants who have been so successful in reducing the cost of feeding criminals. Why should not the officers in charge of these criminals try experiments upon themselves, and report to Government the result of the trial? We have been lauding our century to the skies because it had no need of any John Howard; but it appears that we were somewhat precipitate in this. The present passion for economizing in the matter of prison diet, is of the nature of a reaction. Some time ago if a man wanted to pick up flesh the best thing for him was to get sent to gaol. There must be a happy medium, and to unofficial people it appears that it might be reached without trifling with the life and health of the prisoners.

—We are sorry to see in the last home papers mention of the death of Major C. H. Malan, late of the 75th, well known as an earnest Christian worker. He left the army some years ago and published a book entitled "A Soldier's Experience of God's love," telling how he had been enabled to witness for the Lord in India, Singapore and other lands while yet an officer in the army. He came to India in the year of the mutiny and was soon after converted. He got peace one night while riding on a camel, through the recurrence of these words to his mind,—The Lord hath laid on him the iniquity of us all. He was 21 years of age, and had come into some property, but he concluded that the Lord would have him remain in the army and exercise a Christian influence. There is reason to believe that his testimony was blest to many. Our readers may be interested in the following extract from his narrative:

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"For nine years after my conversion I went on fighting and struggling, desiring to live for Christ, but more or less tied to the world, its vanities, amusements and pleasures, because I did not understand what God's word so plainly sets forth, the death of my fallen nature, my body of sin, the old man, in Christ's death on the cross, and the present real, living union of the believer with the living Christ in glory. This fact, when realized, frees the Christian, by the power of the Holy Spirit, from the bondage of his wretched self and from the chains of this world's pleasures. Never until I saw it was I free. But the day this glorious truth flashed from the light of God's word into my soul, I was delivered from the bondage of my sinful self and of the world.—This is not a theory, a doctrine, a delusion, but a blessed, glorious fact, declared by God's word, which, if you believe it you are as much bound to receive as that of the forgiveness of sins by the blood of Jesus." Eph. ii. 4-6. Col. i. 12-14. Rom. vi. 13.

No officer ever took a deeper interest in the men under him than Major Malan did. He was untiring in his exertions in their behalf, and more than once was complimented by higher authorities on the success of these efforts. At length, when he was in South Africa, there came an order from the Commander-in-Chief, to the effect that Major Malan was not to impart religious instruction to the soldiers under his command, or distribute tracts. Soon after this he retired from the army and devoted himself to mission work. This was about eight years ago. He spent some time in S. Africa as a missionary, but for the last year or two has been in England, seeking in various ways to further the cause of the Gospel.

—Our friends of the New Dispensation need to be on their guard against Ritualism:

"Every day, at the conclusion of Divine service, our devotees are required to bow seven times. First, they salute the Scriptures of God; 2ndly, Prophets and Saints; 3rdly, Womankind; 4thly, Little Children; 5thly, Enemies; 6thly, the New Dispensation; and lastly, the All-Holy God of our Holy Church. This daily practice has gone on for several weeks since its institution, and we have no doubt it has been found beneficial."

The same honour is paid to prophets, women, children and to God.

—On the Esplanade, Bombay, near the Church Gate St., several costly edifices have lately been erected, or are still in process of erection, designed to be occupied as educational institutions. They who are interested in these enterprises, having raised a sum of money by private subscription, applied to the authorities for a site and for a grant-in-aid, and obtained what they sought on condition that Government approved of the designs. Unhappily, among the excellent qualifications for administering the affairs of the country, architectural taste does not seem to be indispensable, and we have the impression that more commodious and handsomer buildings might have been constructed if the money and the taste of Government had not been contributed. The amount of the Government grant has been absorbed in the construction of fantastic excrescences very little in keeping with the object of the institutions. We recal our studies in Greek, Egyptian, Etruscan, Gothic, Byzantine, Saracenic and other architectural schools without being able to identify the school to which these buildings belong. The object seems to have been to produce something as remote as possible from simplicity, congruity and the eternal fitness of things.—We were told the other day that the Sabbath had been persistently profaned in the construction of these elaborate and unsatisfactory buildings. This too is probably a part of the price which the Societies had to pay to obtain the gracious aid of Government. We earnestly hope that Christian societies will learn to take thought regarding this matter, and beware of all entanglements that will lead to this desecration of the Sabbath.

—"The Secretary of State has pointed out that there are no signs that, were Government support withdrawn (from the High Schools of India), private enterprise would be sufficient for the work." It would be strange if such signs should appear when the necessity that should develop them is excluded. Similarly, many people see no signs that the Church of England could prosper if she were without the State alliance. It is necessity that furnishes the incentives to effort and reveals latent power. After having been for fifty years accustomed to see their burdens assumed by the State, the wealthier Natives in this country would not be in the best position to show their ability to provide suitable education for their children. Gentlemen connected with the Educational department very strongly advocate the continuance of the system, for they have the idea that private enterprise would not yield such good salaries, influential positions and seemly pensions.

—A great meeting was to be held in Exeter Hall the evening the Mail left, to protest against Mr. Bradlaugh's admission to Parliament by special legislation. There are doubtless a good many men in the House of Commons whom the word of God would include in the category of *atheoi* (without God in the world, Eph. ii. 12) who do not profess to be atheists. At the first blush it would seem that the door which admits them might, without much straining, admit Mr. Bradlaugh. Still, when we call to mind the defiant attitude assumed by Mr. B. and his open antagonism to all religious worship, and the fact that he represents a party intent on overthrowing all religion, it does not seem strange that many Englishmen should tremble at the thought of special legislation by Parliament for the purpose of giving him a seat in that body. The Provisional Committee formed in connection with the Exeter Hall meeting includes such names as Genl. Sir A. Cotton, Sir Bartle Frere, Sir George Lawrence, Sir Wm. Hill, Admiral Seymour, Sholto Douglas, Lord Ebury, &c. &c.

NOTES FROM RANGOON.

Rangoon is about eight hundred miles from Calcutta and is reached by steamer in three days. It is by no means considered a sanitarium, but to me it proves a very salubrious place, and hence I am able to combine two objects when I visit Burmah, Christian work and physical recuperation. The rainfall is heavier than at Calcutta, and the city being nearer the sea, the air is usually much cooler than in the city of palaces,—and "bustees." That Rangoon is a healthful place for Europeans is indicated by the fact that there are now six American missionaries in the place, all of whom are over seventy years of age. I do not suppose another such missionary group can be found in all the East.

Burmah is favored with nearly all the fruits of India, and has beside a choice selection of her own. Pine apples grow in great abundance in Rangoon, and can be bought during the rainy season for a pice a piece. Mangoes of fair quality are in season at present, and mangosteens, the queen of all fruits, can be had in all the streets. But *the* fruit of Burmah and all these South-Eastern coasts is the dorean, a species of jack fruit. It does not grow at Rangoon, but is brought from Moulmain, across the bay, and also in immense quantities from Singapore and Penang. There is, and always has been, a standing dispute about the merits of this fruit. Those who like it are very fond of it, and always seem to feel it their duty to fight for its reputation, while those who dislike it simply abominate it, and often leave the room in which the fruit is being eaten. For my own part I have only tasted it once, and I have not fully made up my mind when the next experiment is to be made. If, however, any one in India wishes to make an approximation to this famous fruit, let him take a jack fruit, stick a few dozen thorns in it, then scoop a larger hole out of its centre, and fill the cavity with addled eggs boiled just hard enough to make them hold together without the shells.

The people of Rangoon are not all Burmese, by any means. Very many Tamil and Telegu people from the opposite coast of India have settled permanently here, and are pushing out into the surrounding country. There are also many Chinese here, and Mahomedans from Western India, to say nothing of Europeans and Eurasians. Two years ago when I visited Rangoon for the first time I was much impressed with the advantages of the place as a centre of missionary operations, and the more I see of it the more deeply does this impression take hold of my mind. Nearly all the languages of the Eastern world are spoken here, and the community more nearly resembles that collected at Jerusalem at Pentecost than any I have seen elsewhere. I refer, of course, to variety of languages, not to the moral state of the people. In respect to that not much can be said. The people here are not better than in the great cities of India, and perhaps they are not worse. The Europeans in former years were more shameless, but there has been an improvement among them of late years, and I am not sure that they differ very materially fram their brethren in India.

The Msthodists in Rangoon have had a brief but somewhat eventful history. They sprang into existence two years ago, and very quickly took on an organized from, built a church and parsonage, and have settled down into a recognised position among the churches of the city and province. Some things in their past history might have been better managed, but considering all the circumstances they have much to be thankful for, and much to make them hopeful. Their church is paid for save a small balance which is covered by good subscriptions, and the amount due on their parsonage gives them no present anxiety. Brother Robinson has won a strong position in the hearts of the people, and has a good opportunity for doing a great work. At present he is the only Protestant minister living in the city proper, all the missionaries and chaplains having their residences in the suburbs. The Methodists are planning for an educational works, and if teachers can be secured will open schools for both boys and girls at the begining of next year. A wide field is before them.

Our meetings have been pretty well attended thus far, and God has not left us without tokens of His favor. There have been conversions each evening, with the exception of the first meeting, and the interest seems to be deepening. Last night, being, Sunday we held the services in the Town Hall, and an audience as large as the Framjee Hall would hold came together to hear the word. Thus far we have been favored with good weather, but a steady rain has been falling for eighteen hours past, and we conclude that the regular rains have set in, and hence we may have more or less interruption to our meetings.

I very much wish I could remain here two or three months. God has set an open door before us, and I could not wish a happier lot than

ASIATIC SOCIETY
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

to be permitted to remain and work in such a field. But the field is wide, and the open doors are many.

J, M. T.

THE LATE REV. W. O. SIMPSON, WESLEYAN MINISTER.

(Communicated.)

MANY of the late Rev. W. O. Simpson's friends will learn with regret of his sudden death at Huddersfield, England, from apoplexy at the comparatively early age of 50 years. It was only last night in the social circle that we referred to the rare gifts of Mr. Simpson as an orator, and this morning we read of his demise.

Mr. Simpson was well known for years in the Madras Presidency where he labored as a missionary of the Wesleyan Society. His rare powers always attracted crowded audiences; and many will remember his manly bearing, clean face of the John Wesley type, voice loud but sweet and mellow as "Apollo's lute" and rounded sentences, classical and powerful, appealing to the most refined tastes as well as stirring the heart-depths of the most unpolished. Take him all in all, he was a symmetrical preacher.

We remember his impassioned appeals to be sent back by the District Missionary Board to a place called "Manargoody," where there had been a severe conflict with the Brahmins on account of the conversion and baptism of Coopoosawmy Row (now a minister of the same body). The lad's friends had taken the matter into the Supreme Court of Judicature and there was great annoyance given to the missionaries, who however came off triumphantly in the end. The Board were apparently afraid of sending Simpson back, but he longed to go, and those who heard his pleading will never forget the impressions of that hour. It reminds us now of Knox's cry "give me Scotland, or I die." Such anxiety, such earnestness, such pathos, we have not seen equalled.

We remember what a power he was on special anniversaries &c. One Watchnight's sermon we'll never forget though we were then hardly in our teens. His imagination was of the liveliest character and he made the classic scenes of Rome and Athens pass before our eyes with panoramic fidelity. He used to wear the black gown, and with gesture suited to his theme he seemed to us like some grand orator of antiquity lifting up his voice amongst the senators, declaiming against the wrong. He was a diligent student and there are memorials of his skill and research in Indian Mythology in an expensive volume to be found in the book stalls in Madras.

He was a prominent man at the last Chautauqua Lake Convention and his pleasant, racy series of articles of men and things he saw there, were published in the "Wesleyan Magazine" (London).

That his rare gifts were highly appreciated is clear from the fact of his nomination by an unsuccessful minority to the Presidency of the British Conference this year; his esteemed friend and former colleague in the Indian field, Dr. Ebenezer E. Jenkins was elected to the post of honor and responsibility.

His friends in the Southern Presidency will mourn for the loss they have sustained, and all who esteemed the devoted Missionary for his labor of love and Christian character will sympathize with the bereaved wife and weeping children in their desolate home in the far West.

Bombay, 8th June 1881.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the Madras Branch of the Chr. Vernacular Education Society." The Training Institute at Dindigul is now under the charge of Mr. J. E. Evans and has 47 scholars. There is a school for practicing the art of teaching, with 60 scholars. There are 23 day-schools in different parts of the Presidency with 930 pupils. A vast amount of work has been done in the publishing department; of school-books in different languages no less than 377,750 copies; periodicals 52,000; general Chr. literature, 154,000. About thirty little books from the prolific pen of A. L. O. E. appear in this list. It is astonishing what this lady is doing for the literatures of India by preparing English compositions for translation into the vernaculars. The people of this country ought to be impressed by the example of devotion to the good of their country exhibited by this lady, who has for many years been known as one of the most popular and highly-esteemed authors of England, but has taken up her residence in the Punjaub for the purpose of doing what she can to make the glad tidings of salvation known in the various languages of India. In the list of new school-books we observe a Sanitary Primer in English. Seventeen colporteurs were employed by the C. V. E. S. in the Madras Presidency. Altogether, in all India, this Society has trained 650 teachers and Mission agents, and has printed in 14 languages 7,77,611 copies. This marvellous success is very much to be attributed to the energy, sagacity and self-denial of one man.

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SATURDAY, JUNE 11, 1881.

REVISED NEW TESTAMENT. I.

THROUGH the kindness of a friend in London we received by Tuesday's Mail a copy of the revised version of the New Testament. During the last few weeks a vast amount of attention has been given to the New Testament by persons who ordinarily give little heed to it. Here and there they will find an alteration of a few words, and the new words introduced will occupy their thoughts and conversation more than all the rest of the unquestioned text has ever done. People who have never entered into the meaning of a single clause of the Lord's prayer, will be expressing their astonishment at the subtraction of one or two of the clauses. Well, perhaps a blessing may come to some that were not thinking of it, through the interest awakened by the publication of the revised version. The interest awakened by the publication of the book is prodigious, and altogether unprecedented. A single bookseller sold 15000 copies on the day of publication, and the demand is beyond what even publishers anticipated. The preface indicates the reasons for making this revision, the method pursued, and the principles by which the revisers have been guided. Our own impression is that if it had not been for the discovery of the Sinaitic MS. this revision would not have been undertaken. So far as we have examined it we find that where the Sinaitic and the Vatican MSS. agree, they have been followed. Soon after the discovery of the Sinaitic MS. we pointed out that these ancient MSS. might prove a snare to the church if they were unduly relied on. For after all they are not very ancient, being separated by three or four centuries from the days of the apostles. It is quite conceivable that a single MS of the fourth century might deviate more widely from the primitive text, than the forty or fifty MSS. of a much later date found in different parts of the world. We would not accept the S V texts against the consensus of these later MSS., unless they were corroborated by more ancient versions and by quotations of the early Christian writers: and not then if they introduced discrepancies. The Preface gives us to understand that these corroborative authorities have been attended to and we hope that this will prove to have been the case. The translators in King James' day seemed to think that the laws of English diction required them to avoid repetitions of the same word, by using synonyms. We are glad that the revisers have ignored this rule and preserved the same rendering of the same word. Some of the old words now obsolete, or having a different signification, have been changed, but it seems to us that this might have been carried farther. *Wot* and *wist* are not understood by children or uneducated adults. *Which* was often used for *who;* we cannot see why it should be retained. Sometimes it creates ambiguity, e. g. "Holy Father, keep them in thy name which thou hast given me." The special attention which has been given of late years to the Greek tenses and to the articles, has led to a good many alterations. It should be borne in mind however that certain things are demanded by the analogy of one language which are not demanded by the analogy of another. To illustrate this matter: if the Marathis wish to say "I have been to your house" they would say "*Mi tumchya ghari gelo hoto.*" Literally, this would be, "I *had* been to your house," but would be wrong in English. Our Grammarians may mistake by insisting on a too strict following of the Greek tenses in translation. We are very thankful that the revisers have not allowed their regard for the S V codices to induce them to surrender the last twelve verses of Mark's Gospel. We are very thankful also for the retention of John viii. 1-11, the account of the woman taken in adultery, We believe that both these are integral parts of the sacred text. We think that John v. 4 is properly omitted, as it was undoubtedly a gloss or foot-note made by a copyist and then taken into the text. We have the same opinion of Matt. i. 17; but this is allowed to stand in the revised version. What will be most felt will be the mutilation of the Lord's prayer. In Matt. vi. the doxology simply is omitted. But the version in Luke xi has suffered much more. Here is all that is left of it: "Father, hallowed be thy name; thy kingdom come; give us day by day our daily bread: and forgive us our sins; for we ourselves also forgive every one that is indebted to us; and lead us not into temptation." To us, it is evident that our Lord did not mean in this prayer to give the church a form of prayer so much as to illustrate by a specimen his instructions regarding prayer. Extreme brevity was aimed at, because the religionists of

Christ's day thought that much of the efficacy of prayer depended upon its length; and because the prevalence of faith in the heart tends to brevity. Repetition implies a belief that your prayer has not been heard, has not yet succeeded. One of the lessons illustrated in this prayer is that man wants but little here below. The prayer is aimed at selfishness. It is to be noted that though so brief it contains something that is not prayer, but a relation of Christian experience in the matter of relinquishing one's claims upon others. Whatever is omitted this cannot be omitted, and it shows that they only who are the children of God can use this prayer.

We are glad that the formula of baptism has been brought into closer resemblance to the Greek, by substituting *into* for *in*: "into the name of the Father," though we should have been better pleased if the preposition used had been *unto* which we believe to be the real force of the original. See I Cor x. 2. The translation of Acts xxvi. 28, is far from being an improvement on that of the authorized version. For "Almost thou persuadest me to be a Christian," we have "With a little persuasion thou wouldest fain make me a Christian." A literal rendering of the Greek would be: "In a little thou persuadest me to be a Christian." There could not be any truer rendering than that of the authorized version. The new version makes Agrippa rebuke Paul for imagining that he could convert the king with a *little* persuasion. Paul's reply is in perfect harmony with the authorized version of Agrippa's words. The word *fain* is quite uncalled for.

REMINISCENCES. CXXV.

Two months of the summer of 1846 were spent in revisiting Pike County, Penn. (in company with Bro. Ford, afterwards missionary in Syria) on behalf of the Am. Tract Society and Am. Bible Society. We went from house to house, offering books, holding religious conversation and praying, as opportunity was given, till every family in this County (about 750) had been visited.

We proceed with the diary.

Sept. 21st. I reached home at 12 P. M. of the 18th, under circumstances of unmixed mercy.

In reviewing these two months my first sentiments should be of lively gratitude to God, for his unfailing presence and aid in all my wanderings. I have not had one unhappy day since I have been gone, and many of them have been days of the highest earthly enjoyment. There has been a marked difference between the labors of this summer and those of last, in respect of the spirit in which they were performed. Not a sense of duty, but pleasure in the work because it was Christ's work, has constrained me. And it has been with a faith such as I had not before, that I have labored this summer. I have had a sense of the Saviour's presence, and have felt that he that received me, received Him that sent me, and that inasmuch as I did it to one of the least of these I did it unto him. I have been permitted continually and with sincerity, to testify to the impenitent and others, that my religion was one that gave a heavenly peace to the soul, and my Saviour was one in whom all the desires of my nature were satisfied. I have been enabled to offer up in the houses visited, fervent and believing prayer, to a far greater extent than last year. And with respect to my own personal wants. I have been strengthened to cast the burden of them on God, and have been permitted to realize fully the truth of the declaration, He careth for you. [The writer was unsalaried.] His providences have been a subject of daily observation.

I have had an abiding persuasion of the importance of the work. It appeared to me nothing marvellous that the operations of nature should be directed with reference to the exigencies of our work, i. e. that the rain should be withheld, &c. &c. in order to the prosecution of it. It was a sweet and strengthening thought that He who stretched on high this heaven of beauty, clothed the earth with verdure, trees and harvests, who gave rain and sunshine exactly as needed, for the temporal interests of men, must watch with far more solicitude the progress of the work I was engaged in. It was my privilege to convey to men a gift of immeasurably more value than any the sun, moon, skies, earth or air could impart.

I have been enabled to be a good deal more faithful than last year. I have not had that shrinking from service, that desire to be through with it, I then sometimes had.

I have enjoyed the works of God as I never did before; and been permitted to discover his presence in them. The solitude of the forests only seemed to make the more room for God. It was at times as though God were crowding upon me from all sides, from the trees, shrubs, clouds, fields, rivers. Often when singing a favorite hymn, I could spiritually discern a concert of voices from the rustling trees, chiming in with me. And never did I shout aloud the words, Love's redeeming work is done, Come and welcome, sinner, come, but it actually seemed as though there were a sympathy in every thing around, a thrill going through all nature, and from heaven and earth, an echo, Sinner, come.

I have preached seven times, besides speaking in public on many other occasions. And have always had the assistance of God, who, I trust, has blessed to some the word spoken. My texts have been; "All things are possible to him that believeth;" "No man repented him of his evil, saying, what have I done?" "He tasted death for every man," "Because I have called and ye have refused, &c." "What is the exceeding greatness of his power to usward who believe;" "Heaven and earth shall pass away, but my word shall not pass away;" "He that spared not his own Son, &c." Sometimes with only a half hour's previous thought; but I was never deserted; and had just as much help as I had faith to receive.

Divine truth has been precious to me. Many a text has been meat and drink to my soul for days together. Such as these: Now thanks be unto God which always causeth us to triumph in every place, &c.; Ye, always having all sufficiency in all things; Love beareth all things; It is my earnest expectation and my hope that in nothing I shall be ashamed, but that &c.; The rose of Sharon and the lily of the valley; For his pleasure they are, and were created; God is love; Of him, through him and to him are all things; The trial of your faith is more precious than of gold which perisheth; As many as are led by the Spirit of God they are the sons of God; He that abideth in me and I in him the same bringeth forth much fruit; Cast your care upon God for he careth for you; Men ought always to pray and not to faint; Paul, an apostle of Jesus Christ; Study to show thyself approved unto God, a workman, &c.; I will hide him in the secret of my tabernacle.

During the latter part of my work, I have had some unhappiness in view of the unproductiveness of my labors. I have come immeasurably below my expectaions and aspirations. I went forth anticipating far greater things, and disposed to make this an occasion for settling the question of my usefulness in life. If I consider this the criterion, then it is settled that my influence is to be insignificant. I refer to visible, direct results. I have seemed utterly deficient in that faith which procures the conversion of souls. I was made the instrument for guiding, as I trust, one family into the knowledge of the truth. But here let me pause and make some reflections. On leaving the neighbourhood where this family lived, I did not know of one individual to whose Christian care and instruction I could with any confidence commit them. It really appears to me, on a review of this summer's observations, that conversions are not now that which would most glorify God. But rather that a different idea of what religion is, should be introduced into the minds of men generally. Had God fulfilled my desires and made me the instrument of awakening souls, I should probably have reason to tremble while rejoicing. The church in its present state does not want enlarging; but first to be brought out of its present state. The godly man is literally one of a thousand. How can men be truly converted when there is such a church to represent Christ and religion? Can this be called a church? How dead, how dead. God forgive me, if I asperse his people. But He knows that iniquity aboundeth and the faithful man faileth from among the children of men. Dry indeed are these bones. Where is the breath to come from? There must be a new embodiment of religion before the eyes of men. Primitive consecration must be witnessed again. Oh what audacious contempt have I seen displayed towards the church of God, as though it were a nothing, a vanity, a bubble. And this it incurs because of its very conformity to the world. Much of the religion I have seen excites my loathing. Excitement more desired than Christ. Some of it worthy of paganism.

I thank God that I have been permitted to present to some the idea of a higher life, and urge them to a walk of faith and entire consecration. And that I have been the means of administering consolation and strength to some drooping childreu of God.

But there is solid ground for great self-abhorrence and humiliation in view of my unfaithfulness and shortcomings and selfishness. God knows it. He knows a thousand things that would disgrace me in the eyes of his holy ones. He has permitted me to discover how much is still uncrucified within me. I have been found altogether deficient in what Paul calls the spirit of power and of love and of a sound mind. There has been little moral energy exhibited. I have been dreadfully occupied by self. Instead of meditating on the wretched condition of those to whom I went, and seeking to understand the love of Christ for them, and forgetting self in the greater interests of my calling, I have been for the most part solicitous about self-protection, getting divine aid for myself; my mind has been fixed upon the performance of my mission, not upon the result. My walk of faith has been of too passive a character. I have been unjustifiably careful with regard to the wrong views of men; avoiding to provoke them by assaults on their errors and false principles, and reproofs of their personal vices. I have evinced a vile timidity which would have been overcome by a right faith.

THE COMING KINGDOM. VIII.

"THY kingdom come." All over the world suppliants are constantly addressing this prayer to heaven. But to how many of these may the Lord make the answer, 'Ye know not what ye ask.' The prayer is offered in vain unless it is offered intelligently. God is not willing that we should remain ignorant of what his kingdom is. One account that is given of it describes it as "righteousness, peace and joy in the Holy Ghost." Again, "The kingdom of God is within you." "It cometh not with observation." In them who are of this kingdom appear "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The point specially before us in these papers is, what are the conditions apart from which we are *not* authorized to expect that the prayer for the coming of the kingdom of God *will be* answered? We have found that it is of vital

importance that Christ should be recognized as the Master and sovereign whose will is every where and always binding upon the subjects of his kingdom. Introduce any other authority and you block the way for the coming of the kingdom. Let the priest or the Pope or the Czar or the House of Commons or Convocation or General Assembly or General Conference or any other body be recognized as having authority to add to the commandments of Christ, or release from them, and it is in vain we pray, "Thy kingdom come." Another of these principles we have found to be the separation of Christ's people from the world. The third demands that Christ should be the sole ground of confidence. Again, the triumph of Christ's cause can only be secured by the relinquishment of all carnal weapons, the use of spiritual weapons only. It is most important to understand this because there is at the present day such a tendency to rely upon the many inventions, facilities and advantages supplied by the ingenuity of modern thought. National prestige, wealth culture, the Press, improved government, commerce, these and other felicities of the time are relied on to show men the claims of Christianity on their respectful attention. But the kingdom of God may not really advance while we trust in these things. Let the world have all these weapons, and let the soldiers of the Lord proceed upon the principle of non-resistance, suffering to the death even as Jesus did, and the kingdom of God will come in answer to their prayer, with great power and glory. We have found also that they who have faith in the Lord Jesus are to be witnesses for Christ. Testimony will prove a mighty weapon in their hands. We now, in conclusion, would speak of LOVE, as characterizing those who offer intelligently the prayer 'Thy kingdom come.' The kingdom of God is the rule of One whose nature and whose name is Love. When it comes to a heart, divine love comes to that heart and comes to reign. Let love be in the ascendent, governing the entire man, and it may be expected that the kingdom of God will come through that man. Intelligently to pray for the coming of the kingdom, is to pray that self in you may be utterly cast down and its place taken by that same divine love that found expression on the cross. The consciousness of God's mighty love satisfies the utmost longings of my nature and leaves all my powers free to wait upon my fellow-men, who are, in common with myself, the objects of God's mighty love. Do I love him with all my heart? Then will I be constrained to do all that I may for those whom he loves. Instead of the instinct of self-preservation, self-seeking, formerly regnant within me, it is the instinct of love, leading me out in constant acts of kindness to my fellow-men. It will seem to men that I am living a life of self-denial, debarring myself of good that it may be bestowed upon my fellowmen, making more account of their wants, pleasures, conveniences, comforts, reputation, than of my own; but the secret of the whole is that Christ liveth in me, satisfying me with his own love, and releasing me for the service of my fellow-men. This seems to be the great watchword of the day throughout the entire camp of the Lord of Hosts. The mighty signs and wonders that accompanied the first disciples are not attendent upon the ministry of the Gospel in this unbelieving age; but what is to hinder that Christians should be dominated by divine love and make their entire life the expression of that love? Let it be understood that salvation consists in being saved from *self*, so that all our powers may be dedicated to the promotion of the good of our neighbour. Let it be understood that every Christian is to be a good Samaritan, doing good to men in ways that they can understand, and not waiting till they attain to a better conception of what they need. Let us imagine the good Samaritan stooping down to whisper in the ear of the wounded Jew, 'my dear fellow, if you will acknowledge that we Samaritans are right in worshipping on Mt. Gerizim and that it is simply pride and caste-prejudice that make the Jews stand aloof from us, I will see what I can do for you in your present distress.' No such example as this has the Master left us. How beautiful upon the mountains are the feet of those who bring good tidings, whose feet are shod with the preparation of the Gospel of peace, who are actuated by a kindly spirit prompting them to do temporal good to those who have as yet no appreciation of any other.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR GUARDIAN,—A series of meetings, designated the "Holiness Convention," began in the Richmond Town M. E. Church last evening under the leadership of Rev. S. P. Jacobs of Bombay. The subject of his first discourse was "God's Standard" of Christianity. He showed very clearly that a person by choosing the wrong standard may minify, or almost lose, his Christian experience. It is only by taking the Standard held up in the Bible that we can make our Christian life what it should be. The people seemed to catch the idea, and the after-meeting was characterized by *earnest praying* and *sincere seeking*. We hope and pray that great good may be done in these meetings.

Bro. Peters, by the help of God, has been enabled to pay his fine of Rs. 100 imposed upon him for street preaching. He is yet preaching every day in the streets. We have had some fears that the Calcutta precedent might affect us here somewhat, but now hope it will not do so.

On Sunday, 29 May, a new Tamil Sunday School was opened under Bro. Peters' superintendency. Sixty-five Natives were present at the first session. We hope to carry on this work regularly, and thus the Native work in Bangalore will be doubled.

Our Methodist Episcopal School has been going on gradually and silently but *surely*. I think we never have appeared before the public except perhaps in the local column. We have never yet made an appeal to the people of India for help.

I now would like to give them a chance to help.

John Baldwin, of La Teche, La. U. S. A. has kindly given to the school ($3000) about Rupees Seven Thousand. The donor expects this to purchase suitable premises for the school.

We think it no more than right to ask the good people of India to donate an equivalent amount for buildings and necessary school apparatus. Certainly the people of India, for whose interests the school is specially intended, ought to do as much as one man on the opposite side of the globe! If they will do this we will be enabled to run our school on a much larger scale. As it is we have no debt except Rs. 150 which was borrowed to open the school with. Our work may be judged from the following: Last year was our first year, nevertheless the girl who obtained the highest number of marks in the Madras Presidency in the Middle School Examination was from our school. Others from our school passed. We had only one candidate for Matriculation in the Madras University, and he passed. We have at present seventy-three scholars, seven of whom are boarders.

While we are aware of the fact that there are numerous other schools in Bangalore, yet we believe this school is necessary.

It certainly is a truth brought prominently before every minister in our church that *if we will have a church that is loyal in all her parts, and sound in all her doctrines, we must tutor her under our own care.*

Who will help us then to put up suitable buildings and prepare our school to do a larger work? We know the people of India have burdens, hence we have not asked them to bear this alone, only to do half. We are going on with the work with the nucleus of means already at hand. Let no one hold back because he is not able to give *much*. Rupee one will be received as thankfully from a person able to give *only that* as will the largest gift from a wealthy man. All donations sent to the undersigned will be duly acknowledged in the Guardian.

IRA D. RICHARDS.
No. 5, Oossoor Road.
Bangalore.

DEAR SIR,—To prevent any difficulty such as may arise, I would be glad if you would insert the following note.

Our Orphanage for native children is known as "*the Christian Orphanage*" Our Orphanage for East India orphans shall be known as "*the Christian Home*" We used the expression of "an Asylum" in our letter of announcement concerning "The Christian Home" but not as a name. The term "Eurasian" we did not use, yet find no fault with the term. We used the term East Indian not from any particular choice of terms so much as from a habit we have acquired in India.

If friends who have seen our letters will remember our two names or the names of our two Institutions, when they send us money it may save some confusion in the future. We should like to say we are thankful for the sympathy our "Christian Home" elicits. We have received nearly Rs. 250 and many letters of sympathy. We have four orphans three boys and one girl. We can trust the Lord without heavy cash balances and we desire to receive more orphans. Any persons seeing this letter knowing of any destitute E. I. orphans, will oblige us by informing us of them. We have room for 25 orphans and more when the Lord sends them. To expedite matters, Bro. W. J. Gladwin Grant Road Bombay, will also be glad to answer any correspondence concerning orphans, as he has been to forward us money in the post.

We are not prepared to make such statements as we want to do yet concerning the "Christian Home." But be it known we are teaching both sacred and secular knowledge, for the present in addition to taking good care of their bodies being most of all anxious to lead them to Jesus. We unhesitatingly solicit faith and prayer.

Mylarum, June 1st, 1881. Your Bro.,
C. B. WARD.

[The sympathy that we have in the undertakings above referred to, leads us to state frankly that we think some more distinctive name should have been chosen. There are many Christian Orphanages and Christian Homes in India. Institutions as well as individuals require distinctive names. When a man says "I am a Christian" he does not thereby individualize himself. Let Teloogoo or some such word be introduced, and the institutions above mentioned will then be more easily identified.—*Ed. B. G.*]

DEAR SIR,—The sum and substance of Mr. Yates' reply to my queries seems to me that

Mr. J. Pereira's church and his pastorship over it are of such transcendental holiness that none can dare approach them except he proves himself, to the satisfaction of the said pastor, a truly Christian man, actively engaged in the Christian work like Mr. Pereira himself. Now this condition is not imposed on the questioner of the doctrine and practices of the said church, but on all the readers of the answers that may be given to my queries; for their object and mine is the same. Why did not then Mr. Yates expressly impose the said condition upon all the readers of the *Guardian*. Let them all hasten to send in their Christian credentials to the Rev. John Pereira, pastor of the new independent Native Church, and be sure, dear Mr. Editor, I shall not be slow to follow in their wake.

Yours very truly,
B.

Sir,—Does your correspondent, Mr. Yates, think he has answered any of B's questions in that long letter full of quotations to no purpose? All he has to say in reply is that Mr. Pereira is "of an humble disposition and a true type of a Christian." Even taking Mr. Yates's testimony to Mr. P's piety to be true to the very letter, we cannot practically draw from it the conclusion which Mr. Yates has arrived at. I assert that we cannot join Mr. P. in any religious undertaking simply on the ground of his being of a humble disposition and a true type of a Christian. I have for my part great respect for the piety and humility of many Ritualists and Romanists, but that would never lead me to join them or help them in their undertakings.

We charge Mr. P. with separating from every church purely with the spirit of schism and we are told that he is a pious man. We charge him with setting himself against the authority of the church and we are reminded that he is a humble man. We charge him with drawing away members of other churches and we are informed that he is "a true type of a Christian"! We charge him with irreverently touching the ark of God in playing with holy things, and Mr. Yates is pleased to tell us "he has the witnessing of the spirit"! We did not ask for any of these things and we do not wish Mr. Yates to suppose testimony to character to be a sufficient answer to all these grave charges. His testimony would not have been out of place if instead of attacking Mr. P's. principles, B. had attacked his character. But so long as this was not the case we beg to say it was wholly uncalled for.

If he thinks the members of Mr. P's church will be advancing God's glory in following their pastor's footsteps, let him tell them to be independent of Mr. P. as he has thought it best to free himself from the trammels of superstition about pastors and bishops and ordination, which bound the members of the church of which he was a member.

Mr. P. I know professes unity, but let me ask your candid correspondent whether by the scheme of the independent church he has succeeded in absorbing the existing church differances into one, whether his efforts tend even to lesson the number of denominations or whether he has not made one denomination more.

S.

[We have received another letter on this subject signed T. This correspondent thinks the letter of Mr. Yates in the last *Guardian* quite irrelevant, and in no way fitted to meet the objections brought forward in B.'s first letter. T cannot understand how the party referred to should be able to carry on the duties of the pastorate consistently with the faithful performance of his office duties. This however is not a matter that concerns outsiders. The question at issue is whether the Native Christians of Bombay are likely to be benefited by the establishment of an undenominational church and the assumption of ministerial functions, as in the instance specified. For our part we fail to see how these divisive measures are likely to do good.—*Ed. B. G.*]

Bombay Young Men's Christian Association.

Dear Sir,—Friends and helpers of the Bombay Y. M. C. A. will be anxious to hear how our buildings are progressing. I am glad to say that the Hall and Coffee Room Building near the Apollo Bunder is nearly ready; the final touches generally occupy more time than the heavier work, and there are numerous details that have yet to be dealt with. We invite our friends, members and associates to go and look at the place for themselves.

The Prince's Dock Building is half finished, that is, one complete room has been made ready for immediate occupation. In a few days we hope to open the place for the seamen and others for whom it is intended. But we propose to complete the whole Building as designed soon after the monsoon, if possible before next Christmas; in the meantime we need about Rupees Four Thousand to do this, and we are hoping to receive substantial help from all who can give.

We are having services in the Prince's Dock on board ship on Sundays at 11 a.m. and Wednesdays at 7-30 p.m. The coöperation of lady friends to help in the singing is requested. The services in the Harbour have been discontinued during the monsoon.

The friends who kindly engaged to give or collect for one or more blocks on the Apollo Bunder Building ground plan, are reminded that we will soon want all the money we can get together to pay the Contractor in full. Why not open the Rooms *free of debt*? We have still about ninety blocks to dispose of; applications might he made for half or quarter blocks.

Kind friends across the sea who sympathize with us have sent us help. A young man gave Dr. Fowler, Secretary of the Mission Board M. E.C., New York, the equivalent of Rs. 49-13. Was the donor a grateful seaman? A Lady in Rugby, England, has sent us Rs. 25-5-9 through our valued friend Mr. Moultrie, late of this city. M. Samuel Morley M. P. has given us £50 and there are indications of "more to follow" from other friends in England. And amongst his other benefactions General Sir R. Phayre has sent Rs. 500 making Rs. 1500 in all from him toward our Building Fund.

We feel thankful to these and numerous other friends for their generous help. God has wonderfully prospered our undertaking up to the present and we look to Him for success and victory in the future.

M. F. W. Sedgwick having left for England, M. R. Wilson has been appointed joint Hon. Treasurer of the Building Funds.

Yours faithfully
J. N. Hawkins,
Jt. Hor. Sec.,
Y. M. C. A.

Bombay 8th June 1881.

Sir,—In your notice of "The Shirastadar" you wished to know if the corruption of subordinate officials was as great as the tale represents. You mention two forms of corruption only—bribery and extortion—and these I fear are very common—complaints, at any rate, are very common. Last year I happened to be in the vicinity of the Collector's camp. In one village complaint was made to me that large quantities of grain, milk, butter &c &c were taken, and about one half or one fourth of the value given. In another village the head-man very bitterly complained of the extortion practised by the same establishment. He said they were a very poor people, and their village was small, and nearly every thing that was needed, and could not be hidden, was taken from them, *for nothing*. I communicated these facts to the editor of the Bombay Gazette at the time, but he did not publish them. Since then I have myself been present (unseen) when a peon demanded rice-straw in the name of a Shirastadar. The headman of the village said he had sent straw in to the Mamlatdar and Shirastadar twice before. After questioning the men who had carried it I had reason to believe the tale was true. This was reported to the Assistant Collector in charge of the Taluka. In another village which I visited a day or two later I took note, as is my custom, of the number of inhabitants, temples, and schools (if any), and after I left the people in great anxiety asked my assistant why I had written down all these things. It then came out, or at least it was stated, that when the kulkerni came to take the census of the village, he told the people that Govt. was about to levy a heavy tax, but that if they would pay him one anna per house he would manage to free them. The ignorant men believed, paid the annas, and feared my visit would spoil their arrangement with the kulkerni. As you say, great harm is being done to the present regime by the illegal practices of officers of Government under false pretences. Some of this evil might be stopped by a general spread of knowledge, yet Govt. though they have ample means at their disposed if the money were only wisely used, do not seem very much in earnest about popular education.

Yours very faithfully
J. G. H.

NOTICES.

The Rev. Dhunjibhai Nawroji will (D.V.) preach in the Chapel, Bellasis Road, Byculla, to-morrow (Sunday) evening at 6 o'clock.

Y. M. C. A. Gentlemen upon the Special Sub-Committee are again invited to meet in the Vestry of St. Andrew's Kirk on Monday next at 5 P. M.

M. E. Appointments for to-morrow: Grant Road, 8-30 A. M. S. Smith; 6 P. M. W. J. Gladwin.——Dean Lane Hall: 11 A.M. W. J. Gladwin; 6 P. M. O. Shreves.——Mazagon: 11 A. M. O. Shreves; 6. P. M. G. Bowen.

Epitome of News.

Saturday, June 4.

—*Bombay Gazette*; Allahabad, 3: Mr. Maurice Le Breton, Deputy Postmaster-General, Rajputana, died at Mount Abu yesterday morning (Thursday), from the effects of wounds inflicted by a tiger on Saturday last. He was badly clawed, and only escaped being killed on the spot by climbing a tree. Mr. Le Breton did excellent service in Afghanistan, for which he was made a C. I. E.

—That there was no suttee the other day in Nepaul afthe the death of the Maharajah Adiraj was due in a great measure, it is said, to the dying words of the late Prince, who desired that no such crime should be committed.

—Captain Worsley of the Ship *Serendib* in Prince's Dock, died of apoplexy on Wednesday. He was of sober habits.

—*Madras Mail*: On Sunday evening last Kurnool was invaded by an army of locusts from the West. Having circled about in dense clouds for some time, as if uncertain which was the choicest part to attack, they at length settled on the trees, and in the vegetable gardens in the vicinity.

—Two officers and seven men were washed overboard from the Ship *Mistley Hall*, in a hurricane off the Cape, Apl. 30th.

Monday, June 6.

—*Times of India*: The revelations concerning the Silver Lead Mining Company, Limited, and its promoters, directors and vendor are useful just now, as showing that it is almost impossible to gauge the gullibility of the petty Indian investor. We succeeded certainly in driving Mr. Archer from Bombay, and we may fairly hope that none of our readers have been

victimized. But he had only to move his operations to the other side of India to collect the amount he wanted to carry off. According to the auditor's accounts, he has levanted with ₹42,880, and the most extraordinary thing in the whole affair is that there was nothing in the articles of association to prevent a fraud which we regarded as a foregone conclusion from the first, and that, according to a Calcutta magistrate, there is nothing in the Indian Penal Code under which such deliberate villainy can be punished. A more astounding document than these articles of association has perhaps never seen the light, and "the respectable firm of Bombay solicitors," by whom it was drawn up, have reason to be proud of their perspicuity. By these articles of association Messrs. "Archer, Levey and Company"—the one being a notorious adventurer, and the other notorious as a potman—were absolutely able to do what they chose. They had the "right, power and authority, independently of the control of the directors or otherwise . . . . of receiving the monies subscribed and paid up." They were not liable to render any account of the monies and the disbursements until "all" the shares had been sold, that is until the Greek Kalends. By another clause the directors were absolutely precluded from taking any sort of money security. To make everything still snugger, Mr. Devereux, the vendor, upon whose recommendation the property was bought, or supposed to be bought, was entitled to fifteen thousand fully paid-up shares, so that he held more shares than the shares of all the other shareholders put together, and as each share carried a vote, he was able to do anything he chose, or the promoters chose, at any public meeting. Such deliberate precautions to ensure successful fraud and protect the defrauders, have probably never been adopted before in the annals of commercial swindling, and no one but a shareholder in the Silver Lead Mining Company, Limited, could have been astonished when Messrs. Archer, Levey and Co. levanted, leaving the imposing sum of ₹39 in the Bank. Altogether, the public were gulled to the extent of ₹62,080.

Tuesday, June 7.

—The whole of the reservoir just built at Lahore will have to be pulled down.

—According to the latest report, the state of affairs in the Native State of Jeypore is far from satisfactory. Since the death of the Maharaja Ram Singh there have been constant changes in the ministry. Ths senior officials have been dismissed and new ones appointed in their places. Quarrels and rivalries have ensued, and several persons have, it is said, been punished.

—Sergeant R. A. Ward, 1-21st Fusiliers, doing duty with the Commissariat Department Nagpore Forces, is to be reduced to the ranks, to be imprisoned with hard labour for 672 days, and to be put under stoppages of pay until he shall have made good the sun of ₹4.536-9-10., the value of canteen supplies fraudulently misapplied by him.

—With much pomp and circumstance the confidential servants of Gondal, with a large retinue, carried a dagger from that capital to the capital of the Dharampore last week. This Gondal dagger representing the young Thakore, had the honour of being united in holy wedlock with a daughter of Dharampore. The Thakore who has allowed his dagger to be a proxy in this interesting event, receives from the Raja, the father-in-law, about a lakh-and-a-half of presents. So says the *Lok Mitra*.

Wednesday, June 8.

—Sir Henry Tyler's amendment to the Parliamentary Oaths Bill runs as follows:—"That, in the opinion of this House, it is undesirable to provide, by legislation, for the alteration of the Parliamentary Oath, merely and expressly for the sake of admitting, on affirmation, a notorious Republican, propagator of blasphemous literature, an avowed and proselytising Atheist, who has, by a decision of the courts of law, been declared not entitled to affirm, and has by his own proceedings precluded himself from being allowed to take the oath in the ordinary course."

—*Times of India:* The Government of India have recently accorded provisional sanction to the Nira canal project at an estimated cost of Rs. 41½ lakhs, inclusive of all charges. The earthworks of this canal were commenced and made considerable progress during the Famine. The canal is on the left bank of the Nira River, the head-works being at Vir, 30 miles south-east of Poona; as designed, it has a total length of 129 miles, exclusive of distributaries or branches; it commands in all 280,000 acres of culturable land in the Purandhar, Bhimthadi and Indapur talukas of the Poona collectorate, comprising one of the driest add most drought-stricken districts of the Eastern Deccan.

—The home papers publish a telegram from Alexandria stating that Mecca is besieged by Bedouin tribes, who demand from the Grand Scherif the surrender of their captive Sheikhs. The neighbourhood of the town has been devastated. The inhabitants of Mecca are making a heroic defence.

—On May 18 the Rev. W. O. Simpson, of Ilkley, formerly missionary in India, and a well-known Wesleyan minister, died suddenly at Hunddersfield. He was attending the annual meeting of the Bradford and Halifax district, and had spoken on the schools question, when, about noon, ho was seized with a fit of apoplexy, and died at a quarter-past two. He was 50 years old, and has left a wife and six children.

—*Overland Mail*, May 20: The complicity of Midhat Pasha in the murder of the late Sultan Abbul Aziz has been established, and orders have been given for his arrest.

Anti-Jewish riots continue in Russia, and it is stated that they have been originated by the Nihilists.

Amongst the deaths recorded this week are:—Admiral P. Somerville; Admiral La Ronciere le Noury; Col. G. Sim, R E.; Major W. Young; and Dr. H. Sandwith.

—Record; Palestine, April 27; "The number of pilgrims is large this year. Over eight thousand are said to have been registered, of whom two thousand are Russians. From Cyprus there are considerably more than in former times, owing to the fact that since the English occupation of the island prosperity has been so far restored that the peasants are able to spare money to go on pilgrimage. The Latin and Greek Easters have not fallen together, and hence the city has been more quiet than usual. Owing to the liberality of an English lady, a large number of portions of the New Testament has been distributed amongst the pilgrims. About five thousand copies of St. John's Gospel in Arabic, Armenian, Armeno-Turkish, Greek, and Russian, have been either sold or given away. The Russians are alway eager to obtain copies of the sacred Scriptures, and understanding that they had been sent for their benefit, fell in a body upon the box containing them and carried them off. The Moslems from the villages have visited the city in strong force, as the custom is at Easter time, when the pilgrimage to the reputed tomb of Moses also takes place. They were all orderly and good-tempered, as Orientals usually are in quiet times. It is only when their passions are aroused that Eastern people lay aside good nature and gentle, agreeable manners.

"The survey party of the Palestine Exploration Fund, under Lieutenant Conder, R. E., has reached Beirut, and preparations are being made for the start. The Druze affair and the outbreak of plague, which is said to have suddenly widened its extent, may probably induce the party to come south and begin the survey in Moab. Though less rich in historical associations than Palestine itself, the transjordanic country is a district of great interest, especially in connection with the earlier biblical history. As to the Druze difficulty, it seems likely to be arranged by the payment of an indemnity to the Government. Neither side wants to fight, and the Turks are alway glad of a little ready cash."

—The *Bangalore Post* "is enabled, on the authority of a private telegram just received from Scotland, to announce the termination of the Robertson-Smith case. The message contains the one significant word, 'excluded,' which leaves it undetermined whether the 'heretical' Professor has merely been deprived of his chair in the Aberdeen College, or has been declared no longe a minister of the Free Church of Scotland.

—Free Ch. Record; Rev. Dr. Murray Mitchell, Calcutta: "When you and I knew this city some seven or eight years ago, there was a considerable amount of mental activity among educated Bengalis. That activity has certainly increased of late. Religious discussions are both more frequent and more earnest than before. It further strikes me that the opposition to the gospel is hardly so bitter as it was. The moral excellence of the Holy Scriptures is more readily acknowledged, and their divine origin less frequently denied. It is sadly true that the divorce between belief and practice, which has so long characterized Bengal, still continues; and one asks *when* these interesting young men will have the courage to 'come out and be separate.' There ought soon to be a mass movement amongst the educated Bengalis; but as yet one waits, wearily and wonderingly, in vain for its coming. And yet there does seem to be some real progress towards a general acknowledgment of the truth. The Christian Bengalis have continued to rise in numbers, visibility, and influence. I think I see proofs of greater unity among the Bengali Christians. It would be truly sad if sectarian differences were to keep our brethren apart from each other, and if, in the presence of a colossal heathenism, the Bengalis rushed into polemical discussions with each other about points confessedly not of primary importance. But of such unseemly disputes we see exceedingly little,—less, I think, than we once did.

"Further: I can gladly testify to the increasing earnestness of our brethren in making the gospel known to their countrymen. Connected with our own mission we have several very able preachers, not one of whom receives a farthing from the mission funds. There is a strong desire among many—I might perhaps say most—of our educated men to support themselves, and yet be diligent in proclaiming the gospel. 'Every man a missionary,' is now the watchword of not a few. These things are very cheering."

Thursday, June 9.

—*Bombay Gazette*; Ulster: Miss Parnell is starring in the North. She has had a grand reception in "historic Derry;" eight thousand people; triumphal arches; the horses taken from her carriage and replaced by men; speeches and universal three times three.—This is the loyal North! In loyal Derry, the home of the Orange-man, of fidelity to the Queen and Constitution, the land of the Bible and True Religion! Incarnate Communism and rank Popery—Miss Parnell is a Protestant, but that is a detail—making a triumphal procession in Derry! Are visions about? Is our civilization a failure?

—Press Commissioner: The Government of India have decided that a formal and public inquiry into the charges brought against Mahomed Hyat Khan shall be held under Act 37 of 1850.

It is reported from Kandahar that a force of Irregular Horse and Foot under Sirdars Hashim Khan, Mahomed Hasan, and Abdulla Khan arrived from Girishk on the 3rd instant. It was attacked by the Ameer's troops, and dispersed after four hours' fighting. The losses are not known. The report requires confirmation.

—The Str. *Verona*, with English Mails, left Aden for Bombay, Tuesday, 9 p. m.

—The *Pall Mall Gazette* says the death of Dr. Humphry Sandwith deprives many good causes of a brave soldier and his friends of a faithful comrade. The military heroism of Sandwith of Kars was in its day well known to all the world. The same courage and unsparing devotion were shown in a less imposing but not less sincere and worthy form when Servia and Bulgaria were covered with sick and wounded in the last war. Amid scenes of indescribable squalor, misery, and more than one struck down by malignant fever, he carried on the work of relief with unwearying perseverance. In the expression of his opinions on affairs at home, and in his endeavour to further and to realise them, Dr. Sandwith showed the same courage and fidelity. We have lost in him a brave and upright man, a good, and loyal citizen, and a strenuous worker for human improvement in many directions.

—A good many vessels appear to have suffered in the Cyclone of May 29th, about 600 miles from Bombay.

—*Bombay Gazette*: We regret to record the death of Mr. L. G. Hynes, Assistant Master at the Mint, who died on Tuesday evening. The deceased gentleman was recommended by his medical adviser to go to England, and had engaged a passage by the mail-steamer which left Bombay on the evening that he died.

—*Truth* calls the attention of the gullible British public to the vast number of mines, which are being launched as joint-stock companies, some of which are "really so preposterous that one is susprised at the impudence of their promoters."

Friday, June 10.

—*Bombay Gazette*: "We are glad to see that the charges against Mahomed Hayt Khan are to be submited to a regular public inquiry. We have always thought it a pity that any other course was adopted in the first instance. But there has been a curious hesitancy about this prosecution. The charges—very grave charges were first specifically made against Hyat Khan by Mr. Lepel Griffiu, upon evideuce submitted to that officer during his mission to Kabul; but the Lytton Government shelved the matter, and it is very probable that nothing further would have been done if the affair had Lot got into the newspapers, and an investigation been loudly called for."

—Press Commissioner: The report of the fight at Girishk is confirmed by letters. It is said that the irregular infantry on the Ameer's side were at first driven back by the Herati force, which was afterwards broken up by the cavalry and the regular infantry, and suffered severely.

—Dr. Knox, a well-known Presbyterian minister in Belfast, writes to the *Belfast Witness* as follows:—

Major Whittle and Mr. McGranagan are now in the third week of their labours among us, and there is no abatement in the interest awakened. Since Monday last their central meeting has been held nightly in St. Enoch's, the largest church probably in Ulster, and it is filled to overflowing. The after-meetings for inquirers and those who have been so deeply impressed that they desire to remain for special instruction and prayer, have been attended by large numbers. Groups of these will be found every night scattered throughout the body of the church—in the galleries and in the lecture hall adjoining. The work is striking its root deep and far among the masses, and all this without the slightest attempt to awaken artificial interest by placards or inflated reports in spiced paragraphs in the daily papers.

—The Rev. C. W. Park was one of the speakers at the Annual Meeting of the Religions Tract Society in Exeter Hall last month.

—The Goverement of India have decided that all changes in the timing of passenger trains and the issue of the time and fare tables, should be made as seldom as possible; and should, at all events for the present, not be considered oftener than once a quarter.

—The *Egyptian Gazette* says that a statue has recently been found in a mound on the Egyptian Government Railway line. It is believed to be 4568 years old.

—Deaths last week, 475. By Cholera, 31.

—We have had rain for the last two or three days.

—*Times of India*: There has been an alarming increase of cholera at Surat, but the epidemic fortunately has not, we believe, extended to the neigh bouring towns. In the week ending June 1, there were no less than 242 cases known to the local authorities, and of this number one hundred ended fatally.

—Wednesday last was the appointed day for the first public demonstration of the "New Party," formed under the auspices of Mr. Joseph Cowen, and called the Democratic Federation, The programme of the Federation includes the Abolition of the House of Lords, Adult Suffrage, Payment of Members, Triennial Parliaments, and Equal Electoral Districts.

—*Diocesan Gazette in Travancore*: The Report of the Church Missionary Society's Ceylon Mission for the year 1880 reveals much that is both interesting and encouraging. We knew that the C. M. S. Missionaries in that Island had the confidence, not only of their converts from Buddhism and Hinduism, of whom there are 6,000, but also of the European settlers, etc.; and this may be sufficiently testad by the large sum of money placed at their disposal by those who wish well to their work. It amounts to no less than 21,201 rupees; and it should be remembered that European expenses are higher in Ceylon than in India. The contributions of the native Christians for the year 1880 amounted to Rs. 15177, or Rs. 2½ per head for the whole Church. This seems to us on amazing proof of vitality, and shows to what an extent Christianity has taken hold of the members of the Church Mission congregations.

Selections.

TIRED CHRISTIANS.

BY ANNA WARNER.

I suppose one never goes heartily into any bit of Bible study without finding more than one counted upon. And so for me, searching out this subject of Christian amusements, some curious things have come to light. As for instance how very little the Bible says about them at all. It was hard to find catchwords under which to look. "Amusement"? there is no such word among all the many spoken by God to men. "Recreation"?—nor that either; and "game" is not in all the Book, and "rest" is something so wide of the mark (in the Bible sense, I mean) that you must leave it out altogether. And "pastime"? ah, the very thought is an alien.

"This I say, brethren, that the time is short."

Redeem it, buy it up, use it while you may—such is the Bible standpoint. It flies all too quickly your help.

"My days are swifter than a weaver's shuttle."

"Pass the time of your sojourning here in fear."

Not in frolic. So you can see that I was puzzled. However, by patiently putting words together, noting carefully the blanks as well, some things become pretty plain; and the vexed question of Christian amusement is answered clearly enough for those who are willing to know. But as we go on searching and comparing, think always of the command once given and never repealed:

"He that hath an ear, let him hear what the Spirit saith unto the churches."

For we call ourselves Christians—that "people of laws diverse from all other people;" and now we are consulting our statute book.

You think, then, says somebody, that Christians are to do nothing but work, work, from morning to night, that the Bible forbids all play and all pleasure? No, I think nothing of the sort. But let us see what it really does say. "To the law and to the testimony," and abide by them.

To begin, then, where most of all, perhaps, the old and the modern times are like each other—feasts have always been in vogue and always permitted; only for Christians, like all else that concerns them, with a special set of regulations as to time, manner, and behaviour. You do not think of this when you dress for your dinner party: you did not suppose the Bible meddled with such things. Nay, it "meddles" (if you call it so) with the very smallest thing a Christian can do.

The feasts of old time were in all essentials so like the feasts of to-day, that not all the changes of race, dress, and viands can much confuse the likeness. There is the great feast for Isaac, and the wedding feast for the daughter of Laban, and the impromptu set out in Sodom wherewith Lot thought to entertain the angels. There are the great gatherings of young people over which Job was so anxious; and the yearly sacrifice at the house of Jesse "for all the family."

Then follow state dinners of amity between two contracting powers; as when Isaac feasted Abimelech, and David feasted Abner. Then court entertainments: the birthday feast of Pharaoh to all his servants, and the birthday feast of Solomon which marked his entrance upon a new life of duty, opportunity, and promise, and which he kept like a young heir coming of age.

"A feast is made for laughter," but much laughter is "mad;" utterly interdicted to all those who would "live soberly, righteously, and godly" in this world. Such "revellings" are classed among "those works of the flesh which are manifest;" there can be no question about them: the "revellings, banquetings," fore which "the time past of our life may suffice us." That time when we were without God in the world, walking as other Gentiles walk. With all such "recreations" the true Israel have absolutely nothing to do.

Does it follow, then, that a Christian must stand aloof from all festivities that are not wholly among Christian people? Not quite that. "I am a companion of all them that fear Thee," said David, and it certainly looks ill for a man if his habit is the other way. Yet there are exceptions, there must be—else, says the apostle, "ye must needs go out of the world." But, like everything else for you and me, it is all within regulations. First as to the going.

"If any of them that believe not bid you to a feast, and ye be disposed to go"—

And then follows the first rule. Whatsoever you can do there Christian-wise; whatsoever you can join in that will not implicate you as a possible worshipper of *his* idol that bade you—even the god of this world—that do. But otherwise there is the strictest—hands off! And for two reasons.

"Eat not for his sake that shewed it, and for conscience sake."

No matter if it be something as simple as eating and drinking. That is the instance given by the apostle, the eating of meat which had been first offered to an idol.

Can you go to the entertainment so, keeping your garments spotless? Can you go as the Lord did?

"And Levi made him a great feast in his own house; and there was a great company of publicans and others that sat down with them."

Pharisees murmured, but the Lord knew why He went.

"And Jesus answered them, They that are whole need not a physician; but they that are sick."

If you can go thus to do your Master's work; mingling with His enemies to win them for

His friends; seeking their company not for their wealth and place, but rather because of their deepest need and danger; not for their gaiety, but for the abounding joy you would fain make known to them out of your own heart-store, then I should say again, "If any of them that believe not did you to a feast, and ye be disposed to go"—*go*!

If you can go into mixed society as the Lord went, then go. But otherwise, for your own enjoyment, a different model is set.

"Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead' whom He raised from the dead. There they made Him a supper, and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment."

How exquisite the picture! how rare the intercourse! how precious the results! A few of the Lord's own people met together with the Lord Himself; the one expensive thing mentioned being bought for Him. It was only "a supper;" and there were sorrows before them, and sorrows behind, and only the spikenard was "very costly"—that consecration to God which gives Him all we have: but its fragrance filled the house. And not all Arabia was ever so perfumed.

And must Christians give no other feast than such as that? some one may ask. There is another sort mentioned, nay, even insisted upon; but, if the first looks to you dull, the second will seem—impossible! You will find a full description of it in Luke xiv. 13. And so far as I know this is the only sort of great entertainment that Christians are encouraged to give; ruling out *in toto* the tit-for-tat customs of modern society. "For they cannot recompense thee," But it also spares you the perplexing question of full returns, for *these* people haven given you nothing. Only the Lord has given, and now bids you keep open house for Him in His absence. And do you see? the great Master of assemblies will count the invitations as given to Himself, and will one day make a royal return for them all when He cometh in His kingdom.

"They cannot recompense thee."

What! never invite your friends, unless they happen to be poor? Oh, yes indeed, invite them, enjoy them, make much of them, precious things as friends are; yet *spend* the most on the portionless lives that are all around you. There are fancy fountains in the rich man's grounds, throwing up jets of water just to catch the sunlight: let your small rills of refreshment flow silently to places where the tide is out and the streams run dry.

"They cannot recompense thee; but thou shalt be recompensed at the resurrection of the just."

And as soon as you make ready a blessing—not a compliment—in your hand, unfashionable dresses will not matter, untutored tongues will sound sweet; and your feast will be all glorified, for the Lord Himself will be there.

"Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared."

"The Levite, the stranger, the fatherless, and the widow," "the poor that are cast out," —these were Israel's special charge under the law. But the Gospel gives deeper work.

"When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

The Lord dates the note of payment for ahead, but indeed I think He is better than His word, and deals out much coin as we go along; it is such wonderful pleasure to fill an empty cup! This is "recreation," true and sweet; for of all the refreshments from one's own toil and sorrow, I think ministering to other people is about the best.

And to people with hearts so set, that other vexed question of dress will be easy; for all will be "clothed with humility;" and the spotless garments will so far outshine the pearls and costly array, that no one will miss them nor wish them there.

With all their crosses, privations, and givings up, the Lord's people are not meant to dwell in any land of darkness or of drought. Listen to some of the promises.

"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

"They that wait on the Lord shall renew their strength."

"For the joy of the Lord is your strength."

I believe the words are true for the body as for the mind. It is nowhere promised that you shall not be tired; but so waiting, so living, so abiding by the head waters of all strength, the most lovely, fresh, ever-renewed life shall be yours.

OCCASIONAL NOTES.

BY JAMES CAMPBELL.

One of the most striking evidences in favour of the divine origin of the Bible is that, though the most highly civilised men of eighteen centuries ago were but savages as compared with the men of to-day, in so far as scientific knowledge is concerned, yet, when we turn to moral and spiritual truth, we find in the Bible so lofty and magnificent a standard that it is questionable if one man in the whole world fully lives up to it, and a standard to which all the progress, all the enlightenment and all the civilisation of the eighteen centuries between have not been able to add one new truth or lift one inch higher. The New Testament stands as a kind of challenge to mankind; it shows what men *may* be and helps them in some measure to realise their own insignificance; it exalts us by revealing the glory of the possible and humbles us to abasement ween we compare our lives with the standard up to which we ought to live. If there is one thought I love more than another it is this; that the men of the future will be as far above the highest men of the present in nobility and purity of life amongst themselves and in holiness toward God, as the men of the present are above the savages by whom they are now surrounded, or the savages from whom they originally sprang.

This thought has been brought to my mind very forcibly by the services of the Rev. J. S. Inskip, which have been creating so great a stir in Melbourne and Ballarat for some time back. And justly creating a stir. Quite apart from the doctrines preached by the rev. gentleman, the services have been remarkable as the man himself is, or perhaps we might put it that the services have been remarkable because the man is remarkable. A head, the upper part of which is splendid, but the lower part that in which not a line of beauty is to be found of any sort; on the contrary, a heavy, broad-nosed, thick-lipped face, coarse to the point that reminds one of a kind of chaste and temperate Silenus—a slow, drawling kind of delivery, and at times a sort of artistic hoarseness, a peculiar but by no means very pronounced or unpleasant American flavour in his speech, a pair of singularly aggressive spectacles, which positively seem to glare at you when he warms up to his work, a body short and rotund, without having degenerated into obesity, a rolling, almost waddling, gait as he walks the platform—such in brief words is the man as he strikes the eye. Looking at him you would expect in the proper order of things that he would be altogether at home in singing a rollicking comic song, or telling a capital story, or presiding at a mirth and harmony gathering in a well-lit back parlour. And that this expectation is not quite unwarranted will be seen by the flashes of humour which he introduces into his sermons and addresses, a humour, however, which never seems incongruous or irreverent. He begins slowly, and sometimes in so low a key that it is difficult at the back to hear what he says. There is a nasal twang that grates on the ear, he shoots his lips out in a very singular fashion; but in the course of a short time the speech quickens, the nasal sounds cease and the throat notes take their places, the voice becomes clear and distinct, until every word is heard in every part of the building. As he proceeds your attention is arrested, and then fixed with more and more intenseness until you realise that you have before you a most uncommon man and a man of very marked ability indeed. Without one single rhetorical trick or artifice on his part, you soon gain the impression that you are listening to a natural orator, to one of those masters of speech who can sway the minds of their fellows not only by the matter of their addresses but by the manner of them also. The eyes flash, the features work in wonderful sympathy with his subject, the voice rises and falls from the solemn tones of grave and loving admonition or appeal to a trumpet blast shout of denunciation or invective, the gestures and action are exceedingly appropriate—the only exception I have yet noticed being once when he literally jumped on the platform—a piece of harlequin business that seems to me to greatly derogate from the stately dignity of the rest of his address. He has a most effective manner of emphasising words and sentences, an emphasis which is sometimes done by taking the vital word of a passage and shouting it in a long loud shout that makes the building ring again, and almost starts the hearers to their feet. In the after-meetings the strong individuality of the man comes forth so powerfully that one is almost weighted down with a sense of the nastering over-personality of the leader, and it takes some time to become reconciled to that which in stronger men we call force of character, and in weaker ones egotism. His alternations of mood, if I may so express it, are extremely rapid. At one moment he is issuing commands like the general of an army, the next shouting until the whole meeting seems as if a raging whirlwind of sound were sweeping through it, and the next moment he drops into a key of gentleness and gives a quiet, calm address, into which he imports now and then a touch of a humour—the only time at which his humour appears to be out of place.

Many good people whose nerves are either weak or highly strung, flee the scene when the noise gets a little too pronounced, and denounce the work because of the way the workman handles his tools. But what is the use of being so very fastidious and critical about the method so long as the result is a blessed one? Shall we let a mere question of good taste stand between us and God? Respectability, in the sense of an undue regard for correctness of outward form, is the curse of the Churches. We are so extremely decorous and proper that we restrain every sign of joyous emotion and heart burning enthusiasm, over a matter that stands high as the heavens above all else in giving occasion for an enthusiasm that may be utterly boundless, and yet is but as a cypher compared with the infinity of love which has been its cause. An exaggerated sense of reverence, which represses the natural outpourings of the heart, may be often a more subtle and dangerous foe to spirituality than all the noise and clamour the world has ever heard. But it is in his views and doctrines that Mr. Inskip startles us, and yet I think we are startled most of all to find ourselves starting at doctrines in which there is absolutely nothing that we have not heard before. All is old and yet all is new: the views expressed are the views touching sanctification that Mr. Inskip's Church has derived from its founder, Mr Wesley, and yet somehow these views have fallen so greatly in the background, that, as

urged by Mr. Inskip, they have all the effect of novelty. The newness, too, is partly in the force and vigour with which they are expounded, the beauty of many of the illustrations, the undoubted mental power which enables the preacher to throw off in every sermon sentences and passages any one of which would establish the reputation of an ordinary minister. His great theme is holiness, entire sanctification, the leading of this "higher life" of which we have heard so much and know so little. He holds in utter scorn the notion that men "cannot help sinning," and holds up before our eyes the standard of a life absolutely pure and wholly devoted to God, and tells us that such a life is within the reach of every one of us. His great argument is—the Bible has enjoined us so to live, and there is no injunction there uselessly; and from the standpoint of personal experience he can testify that such a life can be lived. As I listened to these views there came to me a feeling which may be expressed in a slightly altered line of Tennyson :—

"A sense
Of meanness in our unresisting lives."

And it seemed to me as if our ordinary conceptions of what a Christian may do and how a Christian may live, and yet be saved, were in the last degree ignoble and grovelling. The loftiness of such a life seemed to make mean and small the ordinary standard of our everyday experience.

And yet, why should such doctrines as those held by Mr. Inskip stagger us? Surely, if there is one fact more than another to which human history—apart altogether from revelation—points, it is that progress, not order—or, if you will, progress through order—is Heaven's first law. As the geological record tells us of rudimentary forms of life, and then higher and higher until we have the finer organisms and forms of beauty of to-day, so there may be a sort of moral and spiritual geological record of which we are but the rudimentary forms, and of which all that is splendid has yet to come. We may be a species of moral labyrinthodon. well enough suited for the mud-flats on which we wallow, but a species at which those who come after us when they find our traces and restore us bone by bone from our own literature will stand amazed at our grotesque and hideous moral ugliness. Even at this hour there are differences between men that are almost as vast as anything the geological scale can show, in a physical way. Here on the one hand stands a savage who would steal from his neighbour with cheerful alacrity and scalp or eat his enemy with the self-approving consciousness of performing a laudable duty. There on the other stands a man (thank God, there are tens of thousnds of them) who would rather die than rob his neighbour of a farthing and who would start back from even the thought of murder, much less the act, quivering with horror. You need no reasoning to bring him to this state of feeling, he has been so trained, and has started in his youth from a moral elevation which causes him to regard acts of robbery and violence as unspeakably repulsive, and he does this as naturally as he walks erect. Yet lofty as he is in these two respects above the savage, in others his life may be disfigured by faults and stained by vices. We may have reached a lofty moral altitude and still realise faintly that the men who shall come after us will be far higher above us than we are above the lowest depths of barbarism we have ever known of.

We might imagine some old and weary traveller leading a bright-faced boy, toiling on through the burning plains of India till he comes to the lower hills that skirt the Himalayas. He toils on through deep valleys and then over hills higher and higher as he goes, until at length the dazzling snow-peaks of the mighty mountains rise up to his delighted view. They stand in chaste and radiant beauty piercing the heavens, and the old man gazes enraptured at the sight, his whole soul filled with longing aspirations to climb those glorious heights. But it may not be—his strength is spent, his hour of departure is at hand, and he lays him down to die. But to the boy he says: "My son, it is not mine to stand upon those pure and glittering peaks, but it is yours. I have brought you thus far and thus high. Now go on, and when you have overcome all difficulties, then guide others to the same heights, that they may glorify the mightly wonders of God." This doctrine of the higher life thrills us with its beauty, and we are filled full of earnest longing to prove it true. But I fear we are like the old man. We are toiling on with a measure of faith and hope, but just as some of the Indian devotees have made their own limbs useless by their fanaticism, so we have crippled our spiritual limbs by our faithlessness and folly. Mr. Inskip may be in error as to the possibilites of living without sin, but it is a noble error; he may be holding up an impossible standard, yet it is infinitely better to strive for what is too high than to be contented with the low and mean because within our reach; he may be preaching an ideal state, but better a glorious ideal which may never be attained than an ignoble practical which we all know could be greatly improved upon. If there is one prayer that sincere Christians, disagreeing from Mr. Inskip, ought to utter, with all their hearts, it is that they may be proved utterly wrong and he proved wholly in the right. Would to God that we had more of the absolutely trusting faith of which the evangelist speaks! Whatever else is doubtful this is sure, that if Christian men were faithful, wholly faithful, to their own professions, if they believed with all their hearts and acted out their belief, if they obeyed unreservedly the law of God as given in the New Testament alone, if they were as devoted to God as their own sense of right tells them they should be, they would revolutionise the world and bring about a state of society so pure and unselfish as between men, and so glowing with fervent love to God, that all the dreams of Utopia would seem poor and garish when placed alongside this magnificent reality.—(*Southern Cross.*)

THE SECRET OF THE LORD.

Everybody has a strong objection to any one else's having a secret; but every one has secrets, and if any one says it is wrong to have any secret, it is enough for us to answer that the Lord has secrets. There is this remarkable difference, however, between the secrets of God and those of man, that whereas the latter is generally anxious to keep his secrets to himself, the Lord, in His infinite goodness, delights to make His secrets known. But there are some glorious secrets of God which can only become known to those who have the most intimate fellowship with Him. You may write them up in the most prominent positions in the world in letters of gold, or you may proclaim them on the housetops; but on one will be any the wiser except those who love the Lord and are seeking to love Him more: for it is the secret of the Lord

HOW TO GET TO KNOW ETERNAL THINGS.

Science professes to tell us how to get to know things temporal. It comes to us with its telescope and seems to open up to our view a new universe; yet it stops just on the margin of what we long to know even of those things which are seen. But as to God, our own souls, and the world to come, science is dumb. How we are to get to know God, and especially how we are to get to know Him fully, He alone can show us. Nor can we come to a knowledge of the truth concerning any of the great things which make for our eternal peace, except as God reveals them to us by His Spirit. Therefore, until we come into the intimacy of friendship with God, we cannot get to know thoroughly

HIS WILL CONCERNING US.

No documents are kept more securely than wills, and even when a man's safe has been broken open and a will taken out of it, the wording will convey to no mind but that of a lawyer anything like the intent of the instrument. Just so, no one is able to understand the will of God until he is let into the secret of the Lord; and those who endeavour to ascertain the will of God from His Word, without first knowing Him, find that the veil upon their hearts prevents them from comprehending Divine language. But, alas, how often do Christains hold back from obedience even to those commands which they distinctly recognise, until they have learned another secret,—

HOW TO SURRENDER TO GOD.

When the besieged occupants of a fortress find their means of sustenance and of successful resistance are exhausted, the great question for them is how they can make the most favourable terms with their besiegers. Sometimes, when the very suggestion of surrender has brought disgrace, it has been found possible at length to make the most honourable terms. Man in his folly, always strives to maintain the independence of his own will, and prides himself upon his self-control; but, oh, how miserable are his best attempts to rid himself of wrong and to govern himself aright! Ah! he does not know the secret of surrendering to the Lord, who alone reigneth in righteousness. He who gives up all into His hand finds that he has not submitted himself to a stranger; he gets to know

HOW TO BE UNITED WITH GOD.

It is not the foe who comes in to take possession of the conquest. It is the Almighty Friend who opens with the soul a community of safety and joy. Just as the garrison of a detached fort is continually reinforced and supplied from the main fortress, so the Lord constantly communicates to those who give up their all to Him all the grace and strength they need day by day. Such people only can say, "I can do all things through Christ, which strengtheneth me." But even these people have need to pray, "When my heart is overwhelmed, lead me to the Rock that is higher than I;" for there are times when there is [illegible] other way to preserve the soul in life but [illegible] withdraw it into the "strong Rock." But [illegible]n! to know

THE SECRET PLACE OF THE MOST HIGH.

There are places in your house where any one may go, and drawers that any one may open. You may go and find that everything in some one drawer has been turned upside down, and you may even see windows and doors left open, and the contents of the room blown about in all directions by the wind. But if you have precious things to keep, there is some special place in which you keep them. There is, perhaps, even a secret drawer, unknown and invisible to any ordinary eye, in which your choicest good are bestowed.

There are Christians who live so much amongst wordly things that it seems the easiest thing conceivable for the Devil to crush their life out under a load of care and riches. Any one can go and worry them and turn them aside. Any breath of fashion or human praise or ridicule can dissipate all their good resolutions and vows. But there are Christians who give themselves into God's hands, whom He keeps as the apple of His eye. They dwell in God, and are kept in perfect peace, because their minds are stayed upon Him. They understand what the peace of God is, for they know

HOW TO LIVE LIKE GOD.

How beautifully do all the Divine attributes blend in one grand harmonious whole. It is this settling and balancing of character that make the happiest and most useful life; but it is only the finger of God that can trace on human nature His own image, and only when that image is renewed in the heart does a man learn

HOW TO LIVE RIGHTEOUSLY.

It would have been thought an absurdly utopian idea had any one suggested fifty years ago that the Shah of Persia, while himself in London, might converse with his ministers at home; but on one now disputes the possibility

of what has been actually done. And so with many other things that are done by means of some patented invention. Many persons now scout the idea of a man living in this world without sin as simply absurd. But God has found out a means of making a man's life holy and alway well-pleasing in His sight. This is God's patent; but any one may work it if they will only acknowledge God in all their ways. Only such people know

HOW THE LORD LOVES HIS OWN.

There is a friendship closer than any other. There is a freedom and fulness of love that is only known to those between whom its exists. Such love, such intimacy, such friendship, can exist between God and man, and does exist between Him and those who know "the secret of the Lord."

What a bright morning it is for a man's soul when he sees that there is love in God towards him, and says for the first time, "I love the Lord my God, because He hath heard my voice and my supplications!" But what a glorious noonday comes when a man is willing that the Sun of righteousness should rule his day of life. How the beams of light and love come streaming down upon him from the eternal throne! It is a new life: it is the life of God upon earth. Oh! why should any believer rest amidst the clouds and shadows of a half-developed Christianity, when he might in a moment "rise into the life of God, all the glorious life of love." Why? Simply, because we will not believe God means what He says. He pledges His own life to us, and says, "Because I live ye shall live also." How long shall we doubt Him? How long shall we refuse to live as He lives? Oh! for grace this moment to say, "Because He lives, I WILL LIVE." I will live for God alone. I will not tolerate anything of death in me or about me another hour. I will choose life,—life only,—Divine life.

Lord, speak, and my soul shall live! Amen.
(War Cry.)

Miscellany.

—*Word and Work:*

The law of England is professedly based on the law of God. Our Sabbath laws, our laws of property, our marriage laws, have their warrant in the Decalogue. And it is no secret that men who do not receive the Divine revelation, or who do not acknowledge God's existence, are resolved to make revolutionary changes in all these laws. They would abolish the Sabbath, sacrifice the rights of property, and place marriage, with certain relative reservations, in the schedule of contracts, empowering it to be made or unmade at the will of the contracting parties. And we might here fairly argue that Christians ought not to give any help, direct or indirect, to those who avowedly entertain these designs. If minorities have their rights, so have majorities: and it is simply suicidal when the many persistently succumb to the clamour of the few. There have been in past days not a few whose only consistency has been consistency in continuous concession. The fruits of this policy are rapidly ripening; but they have not yet been gathered or tested. Nevertheless we are content to waive this argument for the present. With directness and simplicity of purpose we would urge this single plea: Can any one who disavows reponsibility to God undertake responsibility to man? What security can he offer for good faith? That he will care for his own interests we do not deny; but what conceivable reason have we to suppose that he will care for the interests of others? The "brotherhood of man" is a very captivating phrase; but what possible meaning has it in the absence of Fatherhood? Rights and duties cannot be enforced without the acknowledgment of a supreme and central authority. As it is, society is governed rather by conscience than by constraint. The consciousness of accountableness to God does more to restrain the passions of men (and we are not forgetful that these passions are often wild enough in their wickedness) than all the guardians of the peace. Eliminate the authority of God from legislation, and the only forces left behind your laws are terror and the sword. That these are not subtle enough nor strong enough to control wicked and daring men is proved by the surprising readiness of the Nihilist to sacrifice his life for the privilege of committing murder. The world does not know how much it owes to a belief in God not much superior to the faith of devils who believe and tremble: it will find out some day, no doubt, if it succeeds in abolishing that belief.

TELEGRAPHIC NEWS.

London, June 3rd: In the House of Commons last night the Premier, replying to a question, said there was no foundation for the statement which had been made that the Government in Ireland had advised the suppression of the Irish Land League. —A serious affray has taken place between the police and the peasantry in the district of Ennis. The police, whilst assisting in serving writs, were repeatedly attacked by the peasants, who were armed with Snider rifles. One man was killed and many were wounded.

4th: The House of Commons last night rejected a vote of censure brought forward by the Irish members respecting the policy of the Government towards Ireland by 130 against 22 votes.—Mr. James O'Kelly, member for Roscommon, was suspended for disregarding the authority of the Speaker.—The House has been adjourned for the Whitsuntide recess.—The *Daily News* publishes a paragraph, stating that no offers of the Governorship of Madras have as yet been made in any quarter.—The name of Lieut.-Col. George Stewart White, 92nd Highlanders, appears in yesterday's *Gazette* for the Victoria Cross.

Constantinople, 4th: The Ambassadors of the Great Powers here have urged upon the Porte the necessity of expediting the transfer of the territory ceded to Greece according to the terms of the Convention signed by the Ottoman Government on the 23rd ultimo.—A Commission has been appointed to see that the Porte adheres to the proper fulfilment of the Convention.

London, 5th: The disturbed condition of Ireland is assuming a serious aspect. The Lord Lieutenant has demanned further military reinforcements, which are being promptly despatched.—All officers absent on leave have been ordered to rejoin their regiments.—The House of Commons will re-assemble on June 9.

Algiers, 5th: M. Bringard, Inspector of Telegraphs, and twentysix men have been massacred by the Arabs between the towns of Frandah and Geryville, in Algeria.

London, 6th: A disorderly meeting of women took place yesterday at Tulle, in Ireland, at which Miss Parnell made a speech advising the ostracism of the police.—The *Standard* in its to-day's issue publishes a telegram from St. Petersburg, stating that a plot has been discovered to assassinate the Czar.

St. Petersburg, 6th: The Czar has received the deputation of Tekke Turcoman leaders who lately arrived here.

Sophia, 6th: The political crisis continues, and the whole of Bulgaria has been declared in a state of siege. The opposition to the demands made by Prince Alexander is increasing.

London, 7th: At an open-air meeting held in Hyde Park on Sunday, Mr. Parnell made a speech, in which he demanded of the Government a cessation of evictions in Ireland; otherwise he declined to be responsible for the consequences.—Latest advices from Ireland state that the Government has issued a circular to the Police which shows a determination to put a stop to any opposition to the carrying out of evictions.—A disorderly meeting of Land Leaguers at Ramore has been dispersed by the police.—The *Standard* states that the report of the Committee on Indian Coast Defences recommends an estimated expenditure of from two to three millions sterling, and adds that there is every probability of a part of the sum being granted.

8th: Latest news from Ireland states that numerous arrests have been made under the Coercion Act.—A Land League meeting, which was to have been held at Mullingar, has been prohibited.—A serious riot has taken place at Skull, County Cork. The constabulary took many prisoners, who were afterwards rescued by the rioters. The roads and telegraphs in the neighbourhood have been destroyed by the mob. Troops are now advancing from Cork to quell the disturbance.—The Right Hon'ble Joseph Chamberlain, President of the Board of Trade, made an elaborate speech at Birmingham yesterday, chiefly in vindication of the policy of the Government.—In a speech by the Earl of Carnarvon, at Burton on Trent, his Lordship said that the policy of the Government was a menace to every class of property.

Sofia, 8th: Russia supports the demands of the Prince of Bulgaria.

London 9th: The riots at Skull are subsiding. Attempts have been made by the rioters to wreck the trains conveying the troops from Cork.

PASSENGERS SAILED.

Per Str *Vorwarts*, 5:

For Trieste.—Lieut-Col E S Reynolds, and Mrs Reyolds, Mr and Mrs Kleinknecht, Mr W Bentham, Mr V Homero, and Mr G A Marinitsch.

Per P and O Str *Rosett*, 7:

For Southampton.—Mr R Stewart, Mr and Mrs J W Sedgwick, 3 children, and Mr Sedgwick's nurse, Dr H G Hall, Mr Cox, Miss Cox, Rev Mr and Mrs Carter and child, Mr and Mrs A Baylis and child, Capt T A Kemble, Mrs Garriatt and 2 children, Miss Spankie, Mrs Moore, Mr W Archbald, Mr H G Field, Mr McIlwraith, Mr Jas Henderson, Dr R J Taffe, Major Bulkley's five children and governess, Mr and Mrs Scott-Mackenzie, and Surgeon Mason.

For Brindisi.—Mr and Mrs R H Powsey, Colonel W H Beynon, Miss Beynon, Miss Beynon, Mr Belo de Kund, Mr M V Charrington, Col F Laver, and Captain A J Shepherd, Mr F W S Jackson, Mr J M Wrench, Mr and Mrs Stone, Mr J A Bryce, Mr H A Richardson. Mr J O'Connel, Major C Swinhoe, Lieut-Col A Conolly, Mr C K., Surg A Sargeant, Col O V Tanner, Mr T Bulkley, Lieut G C Dobbs, Capt W A J Wallace, Col J Harpur, Major A R Heyland, and Mr G F Mathews.

For Venice.—Colonel F G Rideout, Capt and Mrs Baird, Mr T Sweeting, Mr B Burgalat, Lieut-Col and Mrs Strong, Mr G W Moir, and Mr R T Wingate.

For Suez.—King David Kalakua and suite, Col Judd, and the Hon Mr Armstrong.

For Aden.—Surgeon Major Parr, Lt and Mrs Ellison-Marten, Mr B Sorabjee Mehta, and Lieut G H Miller.

PASSENGERS ARRIVED.

Per P and O Str *Sumatra*, 7:

From Southampton.—Mrs Ward, Major-Genl Sir J Ross, KCB, Mr Playfair, Capt Tonkin, Surg W Deane, Mrs Harding, and Mrs Saw.

From Brindisi.—Mr Stokes, Mr C Robertson, Mr K G Narayan, and Mr Richardson.

From Malta.—Mr A Venis.

From Venice.—Mr and Mrs C Boevey.

From Suez.—Major W A Salmon, Mr Bennett, and Mr Butler.

Domestic Occurrences.

BIRTHS.

DE SOUZA—1st June at Dadur (Bombay) the wife of Joseph de Souza Guard S P & D Railway of a Girl.

GORAY—June 9th, at Malegaon, the wife of M Goray, C M S, of a Son.

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Subscriptions received from 4th to 11th June 1881.

A. Williams, 31st December 1881, Rs. 4-7-6; W. A. Blunt, 30th June 1881, Annas 8; T. M. Carroll, 30th June 1881, Rs. 3; John Laker, 31st December 1881, Rs. 7-10; William Thorley, In part payment, Rs. 2-8; H. B. Boswell, 31st January 1882, Rs. 22; Rev. Wm. Macmordie, 8th December 1881, Rs. 10-14; J. F. Johnston, 23rd April 1882, Rs. 7-10; Mr. Collet, 31st August 1881, Rs. 5; Mr. Rean, 31st July 1881, Rs. 3; W. Bedford, 1st August 1881, Rs. 12; Drum-Major G. Hart, 1st June 1882, Rs. 7-10; H. Toddman, 14th June 1881, Re. 1.

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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

Khojah Bazaar, *Bombay, 7th May*, 1881.

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Tasgaon, Satara District, M. KUVARJI.
27th March 1881. *Sub-Judge.*

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Punrooty Mission, H. H. GROOM.
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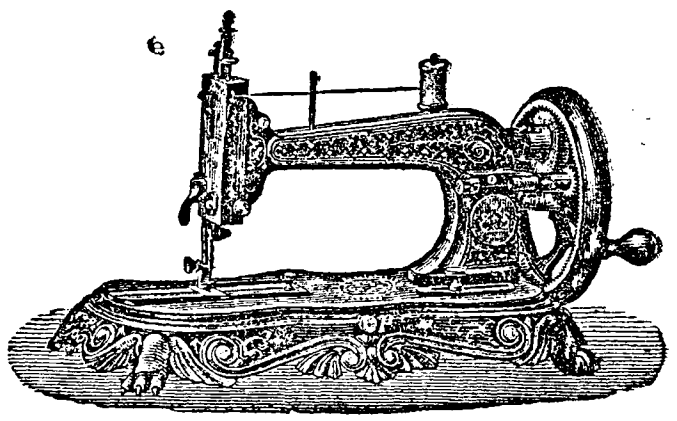

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